

# THE CHIEFTAIN

\$1.50 PER YEAR.

H. W. Lipe, Business Manager.

VINITA, I. T., MARCH 9, 1883.

## Rates of Advertising.

One square, ten lines breviter, \$1.50 for the first insertion and 75 cents for each subsequent insertion.

SPACE.	ONE	TWO	THREE	FOUR	FIVE	SIX	SEVEN	EIGHT	NINE	TEN	ELEVEN	Twelve
One square	10	15	20	25	30	35	40	45	50	55	60	65
Two squares	15	20	25	30	35	40	45	50	55	60	65	70
Three squares	20	25	30	35	40	45	50	55	60	65	70	75
Four squares	25	30	35	40	45	50	55	60	65	70	75	80
Five squares	30	35	40	45	50	55	60	65	70	75	80	85
Six squares	35	40	45	50	55	60	65	70	75	80	85	90
Seven squares	40	45	50	55	60	65	70	75	80	85	90	95
Eight squares	45	50	55	60	65	70	75	80	85	90	95	100
Nine squares	50	55	60	65	70	75	80	85	90	95	100	105
Ten squares	55	60	65	70	75	80	85	90	95	100	105	110
Eleven squares	60	65	70	75	80	85	90	95	100	105	110	115
Twelve squares	65	70	75	80	85	90	95	100	105	110	115	120

Twelve and one-half per cent added to the above rates for double-column advertisements.

All advertisements will be charged by the square unless contract is made by the month or year.

## SECRET SOCIETIES.

Regular Communication of Vinita Lodge, No. 5, A. F. & A. M. Meets the first and third Saturdays of each month at 8 o'clock, p. m. All brethren are fraternally invited.

W. J. SWANSON, Sec'y.

## Church Directory.

### WOMEN'S CHURCH.

Praying every Sabbath at 10:45 a. m. and 7:30 p. m. Sabbath school at 7:30 p. m. Regular prayer meeting Thursday evenings at 7:30 p. m. Young people's prayer meeting every Sabbath at 6:45 p. m. Rev. J. W. Swanson, Pastor.

### METHODIST EPISCOPAL CHURCH SOUTH.

Praying on the first, third and fourth Sabbaths at 11 a. m., and every Sabbath at 7 p. m. Prayer meeting every Wednesday at 7 p. m. Sabbath school every Sabbath at 10 a. m. Rev. J. O. Shanks, Pastor in charge.

### PRESBYTERIAN CHURCH.

Servant every second Sabbath at the M. E. Church, at 11 a. m. and 7 p. m. Rev. W. P. Owen, Pastor.

### Baptist Church.

Praying every Sabbath at 10:45 a. m. and 7:30 p. m. Sabbath school at 7:30 p. m. Regular prayer meeting Thursday evenings at 7:30 p. m. Young people's prayer meeting every Sabbath at 6:45 p. m. Rev. J. W. Swanson, Pastor.

### Methodist Episcopal Church North.

Praying on the first, third and fourth Sabbaths at 11 a. m., and every Sabbath at 7 p. m. Prayer meeting every Wednesday at 7 p. m. Sabbath school every Sabbath at 10 a. m. Rev. J. O. Shanks, Pastor in charge.

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All persons wishing to buy fruit trees of the Muscogee Nursery, will find them on sale at Tahlequah, Fort Gibson, Choteau, Webbena Falls and Vinita at the prices advertised.

M. H. HOWSELEY.

Mr. James A. Thompson by putting in a short advertisement in the INDIAN CHIEFTAIN has recovered two horses which had been lost since last summer. He got them within ten days after advertising. If you want to save your stock advertise in the INDIAN CHIEFTAIN.

Major D. W. Lipe, John G. Schrimpscher, Capt. Jackson and our senior editor, R. L. Owen, and a large number of our good citizens were in the city Sunday, on their way to Caldwell, to attend the stockmen's meeting on the 7th, at that place.

The editors of the CHIEFTAIN return their grateful acknowledgments for a beautiful and fragrant bouquet, from Mrs. Narcissa Owen and Miss Ada Archer of the Female Seminary. As the beauty and the fragrance of the flowers is delightful to our senses so to our hearts is their kind remembrance.

The Western Cottage Organ is the best. For variety in combinations, brilliancy, sweetness and purity, and power of tone, and unique designs of cases, it surpasses all others. It is sold and warranted for five years, in your house, by W. P. Owen, of Joplin, Mo.

A very pleasant party at the residence of Mr. and Mrs. Halsell on Monday evening. A large number of our society people were present, in fact, almost as many as could be well entertained. Among others were Messrs. Halsell and Blythe.

Miss G. Greenway, yard master of the Frisco railroad yards, in Vinita, says he will be under a thousand obligations to the "kids" of town, if they will stay away from the yards and not let any brakes off of the cars. Some have already been ditched by them meddling where they have no business.

Let the Cherokees make a test case of damage before the Cherokee Courts, for the exorbitant charges made by the St. Louis & San Francisco, for passenger travel. We can under her new bond. We can regulate her tariff. If she can afford to carry passengers in Missouri for 8 cents a mile, she can afford it in the Cherokee Nation.

THE MUSCOGEE NURSERY will from now until the first of April, sell choice two-year-old apple trees at \$10.00 per 100, choice one-year-old apples at \$7.00 per 100. One and two year old Wild Goose pines, 10 for \$2.50, 3 year old grape vines for \$5.00 per 100. Fine Apricots at \$2.50 for 100. All of the best varieties and trees.

M. H. HOWSELEY.

A dispatch from Messrs. Wolf and Ross, delegates, dated Washington, March 5th, conveys the gratifying intelligence that the appropriation of something like 300,000 to pay the Cherokees for their lands now occupied by Indians west of 96, has been made by Congress and approved by the President. The terms of the appropriation are not stated. From the same source we learn that the claim of the North Carolina Cherokees has been referred to the U. S. Court of claims for their examination and action.

Died.—Judge L. Riley, at his residence in Coody's Bluffs, on the evening of February 28th. He was a prominent citizen. Was born in 1800, and was one of the first Cherokees that emigrated from Tennessee to this Nation. He had buried 12 children, and now has taken his flight to that better land. He was taken sick with a severe chill on the morning of the 28th ult., and died at 5 o'clock. He leaves a wife and four children to mourn his loss. The bereaved family has the heartfelt sympathy of the CHIEFTAIN in the loss of the father and husband which can never be repaid.

## Old Settlers.

Failed to get any appropriation last Congress, owing to the last report made on the claim, from the Interior Department, being too late for the merits, and amount of the claim, to be fully investigated by the Senate.

Yet H. was not denied by any Senator, that the claim was unjust, the only question was in regard to the actual amount due the old settler Cherokees.

The undersigned urged the appropriation for the amount reported. Yet our opinion is, that the delay will be in favor of the "old settlers" to a very large amount.

At some future time the "old settlers" will be called in Council. When all the facts in the case will be fully explained.

Very respectfully,

J. M. BAYAN, "Old Settler."

Wm. Wilson, "Old Settler."

Wm. H. Henderson, "Old Settler."

The concert that was to have been given on the 23rd of February was postponed until the evening of March 2nd. A grand entertainment was expected and no one was disappointed. Some of the exercises were so good that the applause immediately after was so deafening that had a lion roared at the same time he would not have been noticed. The house was soon quieted down again by the appearance of Mr. R. L. Owen, who announced the programme. The entertainment was entirely home talent and was under the management of Miss Ada Durham. The exercises consisted of songs, reading, tea parties, etc., with an occasional tableaux. Messrs. Green, Scroggs, and Swain, and Misses Durham, Ross, Blythe, Raymond, Bently, Harrison, Stephens, and others, assisted by the gallant young men of Vinita, consisted the able party, and would be a credit to St. Louis or any other large city should they attempt to give an entertainment there. We hope to hear from them again and with the encouragement they had that evening, no doubt we will. The house was crowded and receipts at the door were liberal.

Let Vinita send her shipments by the Mo. Pac. Railroad instead of by the St. Louis & San Francisco. The M. K. & T. is under a just management, the "Frisco" is under an unjust management which cares nothing for the rights of our people. Defend your fellow citizens by making it to the interest of this road to deal fairly. It is a mere matter of dollars and cents to them that they refuse to pay just damages; they know that few have the knowledge, energy and perseverance to force a payment and so their policy is to refuse payment. It is a mere matter of dollars and cents to them, not a matter of principle. It is not from our enmity on their part toward our people but simply that such money due to our citizens can be unjustly kept back from them is so many dollars gained to the company. It is true strict people might say that money obtained in this way is money obtained by fraud; that money obtained in this way is dishonorable in the extreme, very well, what does the railroad track care for that, there is no personal responsibility for this system of course, certainly nobody issued orders to this effect but the matter continues to be carried on in this style the INDIAN CHIEFTAIN will fix the responsibility where it properly belongs and advise the gentlemen who believe in this style. Our Vinita officials are polite gentlemen and are not responsible and for them we have the kindest feeling, but there is some official who is responsible for refusing just damages to our citizens when their cattle is destroyed and their homes burned by the carelessness of the road. Look! the M. K. & T. makes a fine guard the length of her track on both sides so as to prevent fires. The St. Louis & San Francisco takes no precaution whatever because she does not care a fig whether our people are burned out or not so long as the company can receive payment. Send your products by the M. K. & T. railroad.

Our courts ought to follow the example of United States courts and the courts of every state in the Union in this: that any man, after the passage of a law to that effect, having a claim against any of our people should have the privilege of suing in our courts even if the creditor is a Chinese or Chimpango. In that way only can we hope to have credit as a people. We were told this by some commission men in St. Louis some days ago, when soliciting advertisements and speaking of the Cherokee trade and its value to them, to wit: "We don't want that trade, it is impossible to collect a debt and sue your people by law, we don't consider it business to deal with people with whom we have no legal remedy. When trade is put on a legitimate basis in the Cherokee Nation we will be glad to have it and not until then." We blush and are not having further to say. We are satisfied that few or none of our people wish to defend anybody but with the law in its present unreasonable shape it looks as if they wanted to and every time a citizen is unfortunate and cannot pay, and his creditor finds himself without legal remedy, the citizen and Nation are credited with deliberate purpose to defraud our credit as a people is most seriously injured. Our thinking people ought to talk this matter up and have the law changed as it will greatly benefit our credit as a people and add to the dignity of our courts. It is something to be proud of to have the citizens of the U. S. appealing to our courts for protection and they should find protection, too, in all their rights. The Cherokees only want what is right and they are willing to give to every man his due.

Cherokee Land West of 96, MUSCOGEE, I. T., March 1, 1883.

Referring to office letter dated January 16, 1883, I have the honor to report that I have visited the lands known as Cherokee lands west of 96, and find that there are a large number of cattle, estimated to be about 300,000, ranging on this strip. About 300,000 are there by and with the consent of the Cherokees, and on which their owners pay a grazing tax to the Cherokee authorities of about \$41,000 during the year 1882.

About 100,000 cattle on these lands belong to citizens of Kansas who turn them loose on these lands and pay no tax.

After a careful investigation, I have answered questions submitted to me as follows:

1st. How much fencing has been done?

Answer, 350 miles.

2nd. To whom do the fences belong?

Answer, to the Cherokees.

Answer. To citizens of the United States and a few to citizens of the Cherokee nation.

3rd. Name each individual company or organization claiming to own wire fences and the quantity enclosed by each.

Answer, Comanche Pool, 35 miles; Ballenger, 60 miles; Dunn, 60 miles; Miller & Pryor, 45; B. H. Campbell, 30 miles; Geo. Thompson, 40 miles; 58 miles; Wilson, 45 miles; Bates & Co., 33 miles; Hewitt & Tittle, 60 miles; Cobb & Hutton, 50 miles; C. H. Moore, 24 miles; George Miller, 72 miles; J. Mayhew, 37 miles; and there are five others of which the names are not given, but the mileage is respectfully as follows, 35, 40, 37, 72, and 60 miles.

4th. How long since fencing was commenced.

Answer, During the spring of 1882.

5th. What is the best route for travel upon mail routes?

Answer, There are but two mail routes through these lands in question; from Caldwell, Kan., to Fort Reno and points beyond, from Arkansas City to New Potosi, Tex., and from Fort Smith, Ark., to Fort Reno and points beyond.

There are no fences within three miles of either road. There are no other roads for legitimate travel across these lands. Pasture lands supplied with water, and the value of the land to the people of the Nation is increased.

6th. What is the best route for travel upon mail routes?

Answer, There are but two mail routes through these lands in question; from Caldwell, Kan., to Fort Reno and points beyond, from Arkansas City to New Potosi, Tex., and from Fort Smith, Ark., to Fort Reno and points beyond.

There are no fences within three miles of either road. There are no other roads for legitimate travel across these lands. Pasture lands supplied with water, and the value of the land to the people of the Nation is increased.

7th. What is the best route for travel upon mail routes?

Answer, There are but two mail routes through these lands in question; from Caldwell, Kan., to Fort Reno and points beyond, from Arkansas City to New Potosi, Tex., and from Fort Smith, Ark., to Fort Reno and points beyond.

There are no fences within three miles of either road. There are no other roads for legitimate travel across these lands. Pasture lands supplied with water, and the value of the land to the people of the Nation is increased.

8th. What is the best route for travel upon mail routes?

Answer, There are but two mail routes through these lands in question; from Caldwell, Kan., to Fort Reno and points beyond, from Arkansas City to New Potosi, Tex., and from Fort Smith, Ark., to Fort Reno and points beyond.

There are no fences within three miles of either road. There are no other roads for legitimate travel across these lands. Pasture lands supplied with water, and the value of the land to the people of the Nation is increased.

9th. What is the best route for travel upon mail routes?

Answer, There are but two mail routes through these lands in question; from Caldwell, Kan., to Fort Reno and points beyond, from Arkansas City to New Potosi, Tex., and from Fort Smith, Ark., to Fort Reno and points beyond.

There are no fences within three miles of either road. There are no other roads for legitimate travel across these lands. Pasture lands supplied with water, and the value of the land to the people of the Nation is increased.

10th. What is the best route for travel upon mail routes?

Answer, There are but two mail routes through these lands in question; from Caldwell, Kan., to Fort Reno and points beyond, from Arkansas City to New Potosi, Tex., and from Fort Smith, Ark., to Fort Reno and points beyond.

There are no fences within three miles of either road. There are no other roads for legitimate travel across these lands. Pasture lands supplied with water, and the value of the land to the people of the Nation is increased.

11th. What is the best route for travel upon mail routes?

Answer, There are but two mail routes through these lands in question; from Caldwell, Kan., to Fort Reno and points beyond, from Arkansas City to New Potosi, Tex., and from Fort Smith, Ark., to Fort Reno and points beyond.

There are no fences within three miles of either road. There are no other roads for legitimate travel across these lands. Pasture lands supplied with water, and the value of the land to the people of the